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Devoted to the interests of the Students.

"LABOR OMNIA VINCIT."

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Notre Dame.*

(CONTINUED FROM PAGE 47.)

Notre Dame has all the advantages to be had from Religious Orders; and to maintain those advantages, the greatest care is taken of the Novitiates,—in which the raw material, coming from out the world, is moulded, and men of various nations, characters and degrees, are formed to the religious state, are taught that the great aim of man upon earth is to save his own soul by helping others to save theirs, and thus doing all in his power to serve God.

But though the advantages resulting from Religious Orders are great, though the life of abnegation Religious must lead is the best when viewed from the stand-point of faith, it is easily perceived that to the natural man, to one who seeks his own ease, his own ways, it is not a life extremely attractive. A holy Doctor of the Church, commenting on the texts of the New Testament in which our Blessed Redeemer says that His followers must renounce not only the goods of the world and its pleasures, but also *themselves*, makes the remark that shows he knew the human heart very well, and that the men of his day were pretty much like the Americans of the present. St. Gregory, we think it is, remarks that it is comparatively an easy task to give up the goods of the world—Pagan philosophers, enlightened only by reason, have had the good sense to see that it was not worthy the heart of man to devote his whole time to the acquisition of wealth,—and still less worthy to give himself up to pleasure; and men generally can understand and applaud those who, for a good motive, disdain riches and pleasures. But, St. Gregory adds, it is really a difficult thing for a man to give up himself; it is one of the roughest roads to travel a man can find, to place himself voluntarily under the will of another man.

Now these difficult things are required of Religious. Here in the United States, where the "almighty dollar" was the acknowledged divinity until greenbacks made gold and silver hide their diminished quantity, and where now the 5-20s, the 7-30s, and other bonds, keep men in the same bondage that the real gold did, and where greenbacks and the "stamps," with their pretty pictures and portraits of great men, seem to please as much as did the eagle and goddess of liberty when seen graven on silver quarters,—it is no easy matter for a young man to give up his chance of making a fortune, of being a Merchant Prince or a Railroad King. Nor is it an easy matter in this world of movement, of ambition and wire-pulling, where divorce is one of the great institutions of the country, and Salt Lake the last expression of the advanced men of this progressive age, to give up all hope of becoming President of the United States, Governor, or Consul to the Feejee Islands, and to renounce the sensation of the divorce court, not to mention other pleasures,

which, if not held in such universal public esteem, are none the less prevalent and perhaps more attractive to a vast majority of young men, who, as a general thing, judge things as they seem and not as they are. Still, we agree with the saintly Doctor aforesaid, it is particularly hard in this land, where true liberty is not so much thought of as license, and where every man thinks himself as good as any other man, and a "blamed sight" better, for a man to give up his will. Hence, we said that the building of the house of the Novitiate was the easiest part of the business that Father Sorin undertook and carried through, as he did everything he put his hand to. The difficulty was to get subjects; to get young men in this money-making, pleasure-seeking, every-man-for-himself world, to make the vows of poverty, chastity, and obedience. It need not be a subject of wonder that few present themselves—and that, of the few, fewer still persevere.

But there is another side of the medal: there are always to be found men in this good-natured, motley world, who recognize they have a soul, that other men have souls, that there are souls to be saved, that there are aspirations of the human heart that cannot be satisfied by mere wealth and pleasures; there are men who act from supernatural motives, who feel that God alone can satisfy the intense longings of the heart for happiness, and that this happiness is to be fully realized only by union with God in heaven, after serving Him faithfully on earth.

And these men are found in all classes of society, the well educated, the talented, the illiterate, the ignorant, the wise and the foolish.

It was to give an opportunity to all to realize these great aspirations of the soul, that Father Sorin opened two Novitiates, one for those destined for the priesthood, the other for lay brothers, whether devoted to teaching in colleges and schools, or to manual labor and teaching trades to young boys.

The Brothers' Novitiate was first established on the Island, the dearest, pleasantest, most secluded spot of Notre Dame. In 1845, Father Granger opened the Novitiate on the Island, and remained until 1847, when he went to Indianapolis. After a brief sojourn in that city, Father Granger with his novices took possession of the house on the Island. At this time, Father Cointet, who had made his novitiate under Father Granger, was Master of Novices for the Priests, who, as yet, had no separate house, but who occupied separate apartments in the college building. In the course of time, about 1852-3, the number of applicants for the priesthood having greatly increased, their novitiate was placed on the Island, and the Brothers were removed to another building. The novices destined for the priesthood remained on the Island until 1853, in which year Father Granger, with his own hand, cut down the thick underbrush on the spot where the St. Aloysius' Novitiate now stands. We could give many interesting details of these happy times, when poverty had to be observed *volens volens*, and when obe-

dience was considered by the fervent novices much easier than to have their own way, so attractive was it made by Father Granger, who remained Master of Novices until he was made Prefect of Religion at the College, and soon after Provincial.

The Novice Brothers for many years had Father Letourneau to direct them in the way they should go; he was assisted, at times, by Bro. Auguste, and at others, by Bro. Vincent, who, in the beginning, was Master of Novices himself, and who now, in his venerable old age, continues to be Director of the Novitiate in the new edifice now occupied by the Novice Brothers. May God grant him many years to edify the the young generation of Brothers, and to show them, by example, what a true Religious is.

Speaking of Bro. Vincent, reminds us that we should go back again to the year 1844, where we left the College building just up. We really forget whether we put it under roof and put a steeple on it. It was under roof. Not one of your new-fangled French roofs, with slate and gravel and pitch and all the modern improvements, but a good old-fashioned peaked roof, with shingles on—oak shingles at that, which turned up and warped beautifully in the sun, and thus ventilated the attic. They had no steam then; there wasn't even any talk about a railroad through South Bend—and they used flat-bands of iron for rails on the embryo Michigan Central Road, which, at that time had slowly made its way from Detroit as far as Marshall; and which, besides occasionally throwing off the train into creeks and down embankments, used to poke "snakes" at the passengers, up through the cars. Ah! those were jolly days to travel in; any train then could beat a trotting horse, not only in speed but in shaking you up. But I digress. They had no steam in the College then; but after nearly freezing all the students and Professors to death with hot-air furnaces through the first winter, and then well nigh making a big bonfire of the College towards spring, concentrating in one half hour the caloric that would have kept the building comfortable, if judiciously spread, through the winter days and nights, they fell back on stoves in which wood was burned. That mode of heating continued until 1863, when the present efficient steam heating apparatus was successfully introduced.

Bells have always been a favorite mode of making a noise at Notre Dame. In these primitive days—we continually revert to the year 1844—the reader must consider that we have our headquarters in the College in that year, and that we have not commenced the regular march of our history down to the present time; the brief notice we occasionally make of the present time, may be likened to speedy excursions on a bicycle—we make only one track and that a narrow one. In these primitive days there was a fine-toned bell in the college steeple where it did service, especially on two occasions, when it alarmed the neighborhood and woke up the sleeping community to extinguish the flames in which, without the bell,

* From "The Silver Jubilee," compiled and published by Joseph A. Lyons, A. M.

the College would have been enveloped. When the church was built, Mr. Gregory Campau constructed a beautiful belfry on it, over the sanctuary, and put this bell in the belfry. There it rang out as merry as any marriage bell, until one stormy day in March, it may have been April—for the winds get very much mixed up in this region of country and are no respecters of months; it has all along, since the flood at least, been a matter of grievance that it is not known whence they come or whither they go; but here is added the further grievance that it isn't known when they are going to come. On this day of March, or April, the wind blew the belfry down, and the bell came along with it, and now rings in the belfry of the Convent of St. Mary's. Talking of bells, we will exhaust the subject, as far as Notre Dame is concerned, by briefly stating that the original bell, just mentioned, was succeeded by a large one of 2,400 pounds, which hung high up in the steeple, solitary and alone, making deliciously loud solos, until 1859, at which memorable epoch it was enlivened by the arrival of the peal of twenty-three bells, which will play you any air you want, or at least any tune you will go to the trouble of putting on the cylinder. The big bell not liking, perhaps, the continual clatter of so many smaller ones, or else because it was knocked around too roughly, cracked in disgust, and was sold for bell metal. The legitimate successor of that bell—the third, consequently, of the family of bells—is the one which sounds forth from the tower in front of the church—a tower that has gained the admiration of the beholder, rather by its sturdy solidity than by its pretensions to architectural beauty. This bell, with the yoke, weighs over seven tons, and is larger than any other bell—whether church bell or any other kind of bell, in the United States. It was cast by the celebrated bell-founder, Mr. Bollée, of Mans, France.

Returning again to 1844 we will now leisurely come down year by year to the present time. The farm was an object of peculiar interest to the community of Notre Dame. Among the first buildings, the barn, which still stands, was put up, and eighty acres of land was cleared the first year, and the approach to the College was rendered more picturesque than beautiful by the girdled trees that stood like big scare-crows in the fields.*

The Manual Labor School, as well as the College, was chartered in 1844. On account of the land being so encumbered with timber, and the small number of men, the College, Manual Labor School and shops were grouped together too closely.

Brother Francis Xavier's carpenter and joiner shop was the first established—Brother Benoit soon followed with his locksmith shop, and there in made some of the most wonderful locks and keys our youthful eyes ever rested upon; then the shoe shop, tailor shop, and others followed in succession, not all springing up at once, but by degrees as their want was felt, or as men able to conduct them presented themselves.

The inner life of the College is given in another section, but we cannot refrain from saying something of it as it was at this time.

[TO BE CONTINUED.]

* These were gradually cut down, and when the stumps decayed it was one of the sights of the neighborhood to witness the gigantic stump eradicator cleaning the fields. If any one doubts our veracity on the stump question, we point, for our triumphant vindication, to those venerable relics that ornament the fence corners, and make a contrast with the thriving hedges along the avenue in front of the College.

THE *Harvard Advocate* comes to us regularly, and we place it deservedly among our best visitors. It is well worthy of its name. However, we must be allowed to express our regret at seeing so many of its columns occupied with advertisements. Are there no donations towards the support of the *Harvard Advocate*?

For the "Notre Dame Scholastic."

A Hundred Years to Come.

By Coz.

I.

Who'll press for gold this crowded street
A hundred years to come?
Who'll tread yon church with willing feet
A hundred years to come?
Pale, trembling Age, a fiery Youth,
And Child ood, with his brow of truth;
Of rich and poor, on land and sea,
Where will the countless millions be
A hundred years to come?

II.

We all within our graves shall sleep
A hundred years to come;
No living soul for us will weep
A hundred years to come:
But other men our land will till,
And others then our streets will fill,
And others' words will sing as gay,
And bright the sunshine as to-day,
A hundred years to come!

For the "Notre Dame Scholastic."

Christian Plays versus Puritan Vandalism.

After the religious and moral training during college and academy life, next to well qualified Professors or teachers, and suitable text-books, rank the recreations and amusements of the young. The less insignificant and frivolous the pastimes, the better; first, because a neutral position between right and wrong, good and bad, is so hard to sustain; and again, because the Christian youth should never for one moment lose sight of his supernatural destiny. Not in school duties, not in business hours have the vile learned their vile habits, but in their moments of leisure: in time unincumbered by obligations to others, and claimed to belong strictly to themselves.

Brilliant on the first page of that noblest code of human morals, the *Catholic Catechism*, we find this question: "Who made you?" The answer follows: "God made me." Then comes the question, "Why did He make you?" with the response, "God made me that I might know Him, love Him, and serve Him in this world, and be happy with Him forever in the next."

Why is it, let us now inquire, that we often find young persons who have studied in good Christian schools, and sometimes those even who from earliest infancy have been accustomed to serve in the sanctuary, and yet who miserably disappoint the high expectations cherished in their regard? In nineteen instances out of twenty, we will venture to assert that the cause may be traced to this: that Christians at church, at school, and at home, once outside of the immediate restraints they were there bound to respect, they have adopted and acted from anti-Christian principles in their free hours, and have in those times, rendered themselves trebly criminal.

Let us ask if it be even rational to go once a month to Confession, and to Holy Communion, and by this act openly to profess full and free acceptance of all that Christianity teaches, and yet to be habitually, or even occasionally, present at "immodest plays and comedies?" But this case is by no means unfrequent, because unintelligent Christians will live two lives,—the worldly and the Christian,—one or the other of which must be false. Who can question the side upon which the pretension is placed?

In a parlor not twenty miles from the Metropolis of the West, and not one year ago, in a circle composed of those who regard themselves as good Christians, an unmarried lady verging to the cold side of thirty years, suddenly remarked, "The Church forbids round dances." A player was already at the piano, and in a moment the lady mentioned had her position on the floor with a

youth of twenty three years, an only brother of two young ladies, whom she invited, and they waltzed to her heart's content. The young man, who had taken holy vows, and who himself went regularly to church, blushed, but had not the courage to decline. He was a Christian at church, but a Pagan in the parlor. The elderly maiden we will not characterize, but she would be insulted if spoken of as false to her religion, and she was well acquainted with all that is required in obedience to the Fourth and Sixth Commandments.

This brings us back to the consideration of what should belong to collegiate entertainments.

Pitiable indeed is the condition of that "Intellectual Nursery" able to afford no more intellectual pastime than the play of a base-ball club, or the eating of an oyster supper, or even the playing of chess, though this far outstrips the other modes. Music is well, but its language is too little understood to impart to it the power of supplying the want in question. Conversations? Oh, if young people only knew how to sustain intelligent conversations, then it would be a delightful step forward, but not the best; for conversations can seldom be general. Like a game of chess, few could be interested, fewer still able to engage in them, and their success would depend too much upon chance; and still we contend that the evil exerted over the minds of the young during school vacations and during recreations; the control which wickedness exercises over the natural heart, and which is asserted most forcibly by the indulgence of youth in questionable amusements, could be wonderfully diminished by the adoption of high-toned university entertainments.

The standard of Puritanism is met by orations, declamations—or rather recitations—and composition-reading, interlarded with music. To adopt this style in Catholic schools would be as absurd as taking up "Worcester's History," "Mrs. Botte's Literature," or "Wayland's Moral Science," for text-books—a most ridiculous retrogression; but the true course is indicated by men like Cardinal Wiseman, author of the "Hidden Gem," who wrote CHRISTIAN PLAYS for Christian schools. In the Catholic schools of Europe we find our example, and scarcely are we qualified to presume upon reforming their example by adopting the Puritanic example.

Because vile and evil plays are enacted in cities is no good reason why proper plays should be discouraged in the Christian schools, any more than because bad sermons are preached by bad men that good sermons should never be preached by well-informed and pious men. It is quite the reverse. There is an irrepressible love for the dramatic in the human heart. To crush it out would be a task as easy as that of crushing out a love for music. Yes. In the Puritanic vandalism of earlier days, the destructive blow was aimed alike at both. Musical instruments were criminal machines contaminating to the atmosphere of a Puritan house. Plays were ranked in the same category. The Puritan was consistent; for if plays are to be discarded from school exhibitions, music would be at the same time outlawed and banished, since every objection against the one obtains against the other. It is not long since we heard an individual gravely make the following assertion: "that our country is running to ruin because our young ladies are giving so much time to music. There is no time for solid acquirements, because the piano, the harp and the guitar crowd grammar and arithmetic to the wall, whilst orthography and English composition are quite non essential."

There may be much truth in what this person said of the latter branch, but his attempt to un-

derrate music will find no response in any heart where the elevating power of harmony has once been felt. We may say the same of the drama.

Those who have the knowledge of none but that vital and vitiating class of plays suited to the tastes of a corrupt public, may blindly fancy that there is something intrinsically evil in dramatic composition; but such should pause and recall the fact that it is the intellectual and moral status of *audiences* which grades and decides the character of plays presented. It would be absurd to offer the best parts of Shakspeare to a New York or Chicago audience. They would hiss the actors from the stage for their stupidity in sermonizing. All that is demanded is the sensual and sentimental parts. Now, we ask if a university should be measured by the same rule as a fast city? Emphatically no. A university is supposed to contain the best portion of our population: the young, true, fresh, pure spirits of the world; the sons of the best families; of fathers and mothers who appreciate education, and who mean to give to their children the superior advantages afforded nowhere else. Plays for the above-described class of minds, without being strained or unnatural in style, should be not only dignified but *strongly marked for their moral and religious worth*, out on the low estimate placed upon the good sense of young men who take "*Excelsior*" for their motto! Unfortunate indeed is it for them if they have a mind for nothing above farce. Pitiful, alas! the *value set upon their faith*, if drama embodying mawkish liberalism and infidelity, of whatever age (whether that of Cato or of a later period), be their highest model! But this is not the case. Distrust of liberalism and its bitter consequences is taking firm hold of the hearts of our young men. The literature which has planted and nourished its shameless youth, they will honestly and indignantly trample under foot, and the countless noble themes afforded by Christian heroism will be brought out and wrought into noble plays.

We have said that there is an irrepressible love for the dramatic in the human heart. To prove this we have only to watch any group of bright children when free to act themselves. Rob them of their *plays* and you ruin their happiness. The *ideal-man* is reflected in the fancy of the *boy*; and he *plays* that he is a merchant, a gentleman of leisure, a teacher, a soldier, an orator, or a priest, according to his admiration of any given character. To *elevate the ideal of manhood in the heart of the boy* must be the object of a truly noble pastime, and in no way can this be so perfectly done as by identifying him with this ideal by giving him the character to act. Let us have heroes like the chevalier Bayard, "*Without fear and without reproach*"; like Louis IX of France, who won the homage of his savage jailors, who would constrain him to become their sultan. Bring forward men like Godfrey and Tancred, Columbus and Cardinal Ximenez, and fill young hearts with a love for their virtues, and the effect upon public morals would be most wonderful. Young persons must be improved by engaging their activity in some direction above—and in a manner superior to—their animal inclinations. They must be taught to *forget themselves* in their love for what is *more pure and noble than themselves*. This is the object of all true Christian culture. But let us sum up our case of Christian Plays *versus* Puritan Vandalism.

There is an element intrinsically Christian and honorable in the drama, since we find that in Catholic ages it was not only countenanced and encouraged, but that men who are now raised

upon the altars of the Church for the veneration of the faithful, did not regard themselves as condescending to *engage in them*. The office of *Tenebræ* in Holy Week is but the *drama of the Passion of our Divine Redeemer*, and in the entire range of art there is no exhibition, no expression of the deep aspirations of the human soul so awe-inspiring and sublime, yet so real; so humbling to petty human pride, yet so mysteriously convincing of all that is promised to Faith, as this office when performed in the Vatican. No traveller through Europe, if possessed of mind and heart, of cultivation and scholarly taste, even though not blest with faith, would fail to be present at St. Peter's during the ceremonies of Holy Week. We who have never been abroad, but who have witnessed the same ceremonies in the dear church of the Sacred Heart at Notre Dame, would not for worlds be deprived of the precious influences which this great drama of the Passion, there performed, has imparted.

The beautiful Office of the Blessed Virgin, recited in choir by many Religious Communities, is but the drama of Heaven enacted upon earth: praise, thanksgiving and supplication, presented in that exquisite "Order" which is "Heaven's first law." The officiant, the choristers, and each one engaged, has his particular part assigned. Each side rises and sits alternately. All acknowledge with profound homage the mention of the holy Name. At the "*Sanctus, Sanctus, Sanctus*," and at the "*Gloria*," the observer is impressed with the truth that every member of the choir feels himself uniting with the angelic choirs.

What is the most complete opera compared to this Office when sung, chanted or recited with the true spirit? Simply nothing; and why? There is a significance to the former which enables the being, and which will last forever. The latter is but the expression of low and ephemeral passions, gross as the earth to which they belong. We see how noble the drama in reality, and how regarded in former times. Must the trifling spirit of infidelity destroy or debase its legitimate use? We believe not, for the province of Christian education is to reform abuses, and not to succumb to them, as we should virtually do should we yield to puritanic whims, or fail to raise the standard of university entertainments.

A Slight Mistake.

Editors "Notre Dame Scholastic":

GENTLEMEN—In No. 10 of the SCHOLASTIC I observed that my return to Notre Dame, after an absence of six months on other duty, is kindly noticed. I certainly feel thankful for the attention paid to so insignificant a personage as myself, and to the still more insignificant events of my going out and coming in. Yet I feel called upon, in justice to the salubrious climate, etc., of the pleasant city of South Bend, to state that "declining health" was *not*, so far at least as I am informed on the subject, the cause of my return to Notre Dame. On the contrary, *omnibus rite pensatis*, I enjoyed very good health during my brief residence there, and am happy to be able to state, for the gratification of my friends, who otherwise might suppose that I am an invalid, that in my quiet retreat on the northern shore of Lake St. Joseph I continue to enjoy a very "comfortable" share of good health.

Hoping that a like instance of the common fallacy familiarly known to logicians as the *a non vera pro vera* may not soon again appear in the "SCHOLASTIC," I am,

Gentlemen, yours in good health,
M. B. BROWN, S. S. C.

For the "Notre Dame Scholastic."

Shadows.

Br Coz.

I.

Back o'er the ocean
I track youth's flowing path again;
With meteor motion,
It's sunlight glancing
On waters dancing,
Thro' meadows green and wooded plain.

II.

The songs of childhood,
By stream and wild-wood,
Like distant music sounds on mine ear;
An echo's cadence,
Or joy's last radiance,
'Tis strange they flit thro' fancy here!

III.

Oh! tone and semblance
Bring back resemblance
Of voices, features, known years before;
A sweet reflection
For recollection,
Tho' but a shadow on life's sunny shore.

[Correspondence of the SCHOLASTIC]

GOOD WORDS FROM ABROAD!

Letter From Very Rev. E. Sorin, Superior General.

ROME, Jan. 5, 1870.

MY DEAR FATHER LEMONNIER:

We received a few days since your two numbers of the SCHOLASTIC for December. There are half a dozen of English-speaking priests here who read it, and really seem delighted with it. Of course I read it too; and, without intending undue praises, I am glad to find it vastly improved, and well worth the thirty *centimes* we have to pay for each number. I have no hesitation in saying now, that if it continue thus choice to the end of the year, it will be in no way unworthy of Notre Dame, and will prove an object of pride to all your friends. It has this time fully met my views; I feel no ordinary interest in a scheme which I myself originated; its success can never find me indifferent, and every effort to secure the same will always fill me with gratitude towards those who shall have contributed to it. If I judge by myself, I am satisfied that each parent or friend who takes it, runs over its contents with the most lively interest. More than anything I could imagine, it not alone reminds me of the place, but makes me present with Professors and pupils at everything, gives me the insight of everything, with the result of everything. I imagine I read in the countenances of those on your Tables of Honor every week the legitimate joy and pride of young hearts commencing to taste the first gratifications of noble exertions; and I hear, even from remote Rome, the beatings of a mother's heart, uniting unspeakable enjoyment with the enjoyments of a promising boy; and in the father's breast I see the same feeling, the same hopes, whenever the list of honor exhibits the name of his own son among the ten or twelve best names of an Institution where no common merit can ever be conspicuous. That weekly roll of honor, with which I claim the merit of having endowed the University, I always look to before reading anything else; and whenever I have the pleasure to be acquainted with the parents of the successful competitors, my imagination at once conveys me to their fortunate parents to enjoy their gratification with them and their friends. Age has made in me many changes; on this point I grow more tender as I advance in years. I often think that God has made me to live with youths, for He has given me a heart to feel their joys and their sorrows as they themselves do. Hence my unfeigned interest in your SCHOLASTIC.

Will you please tell my dear little Minims that I miss them immensely. Yesterday, while returning from the Vatican, I met in the street two charming little fellows five or six years old, and dressed in a captain's uniform. They reminded me so vividly of my dear little fellows at home, that ever since I could not, if I tried, think but of my little Minims at Notre Dame.

I am happy to see the praises bestowed by the press on the generous efforts of our excellent and devoted Prof. Lyons, in getting up his work on the Jubilee of Notre Dame. If the book pass to a second edition, as he seems determined to make it, please secure me ten copies of it which I may distribute on my return among my own friends.

You will please say to our dear Rev. Father Carrier that I have his *supplique* for precious marbles, and that I shall undoubtedly enrich the Museum with some fine specimens before long.

Already two splendid medals, commemorative of the General Council, have been struck, by order of the Pope; of course I will bring some in premiums for next June.

Your devoted in J. M. J.,

E. SORIN.

[Although feeling extremely honored by the compliment of Very Rev. E. Sorin, we can only accept the small share which belongs to us, and revert the larger part to "CASTOR" and "POL-LUX," whose contributions have been invaluable in the improvement of the SCHOLASTIC, and also to the many excellent contributors whose articles have graced our columns from time to time.

A. L.]

Decline and Downfall of the Roman People.

AN ESSAY BY J. C. EISENMAN.

Rome owed her superiority over the other nations of the world chiefly to the character of the people. From the degeneracy of that character may be dated the decline of the Roman people. Ever since the time of Romulus, the principal occupations of the Romans were carrying on war and tilling the ground. In early times, they were actuated entirely by patriotism in the strictest sense of that now most abused word, and carried out their ideas of justice with inexorable impartiality. Take for example the unyielding sternness with which Brutus sentenced his own two sons to death after they had been convicted of a conspiracy against their country.

The Romans were a free, a bold, and a hardy race, and could flourish only in a free soil. Their diet consisted of milk and vegetables, and they rarely indulged in meat, while, for long ages, the use of wine was altogether unknown. But in the course of time a great and ruinous change came over this people. In their continual wars the tillage of the fields was forgotten; Rome could no longer support her inhabitants at home—means of sustenance had to be obtained from foreign countries; the fine arts were neglected. They were now poorer than their forefathers, whose ambition extended only to the plains around Rome.

With slavery, luxury was introduced, and all its evil consequences; and so degenerate and effeminate did they at length become, that when they had mastered the whole world they were no longer able to master themselves. The number of slaves was so great that the freeman was excluded from all labor. Where once little farms studded the country, could now be seen only boundless tracts of land, belonging to one proprietor or imperious lord. Rome was now in danger; and if some remedy were not applied soon, her downfall was inevitable. The only means by which

anything could be effected, was to give employment to the great number of idlers. The poor freeman—poor indeed, but free in name only,—must be taught that labor is not disgraceful, and that to be prosperous and happy he must return to the cultivation of the soil, and imitate the industry and the frugality of his ancestors.

Tiberius Gracchus formed this design; but, as we shall presently see, he was unsuccessful in carrying it out.

The lands in Italy were divided into two classes: private estates and public domains. The patricians had long since usurped the latter. To claim these back as public property was the design of Gracchus, which having been communicated to the people, was received with great joy, and Gracchus elected tribune. To show more clearly the condition of the Romans, I thought it proper to introduce his speech when addressing the multitude, "The wild beasts in your land have their dens; but the soldiers of Italy have only water and air. Your commanders deceive you when they bid you fight for your hearths and your gods; you have no hearths, you have no household gods. It is for the indolence and luxury of others that you shed your blood. You are called the lords of the world, and you do not possess a square foot of soil." His time of office expired before he could carry out his contemplated project, and re-election was necessary. Gracchus had brought upon himself the hatred of the patricians, and they determined to defeat him at all hazards. They drove his few adherents to the capitol. Gracchus himself was slain by the senators, his body dragged through the streets of Rome, and finally thrown into the Tiber. But this act of cruelty was followed by most unhappy consequences.

Rome was soon involved in civil war; the slaves, sensible of their many wrongs, revolted; tribunals were established before which each family of slaves might arraign its master and punish him for the many injuries they had suffered from him. The Romans, who had hitherto contended only with freemen, were now to defend themselves against victorious slaves. No less than four times were the Romans defeated. Freemen were made captives of their bondmen.

The poor freemen also became conscious of their many wrongs; the rich had robbed them of their lands; the power to vote was all they had left. Marius however armed them; Roman had now to fight against Roman. It was only through the aid of slaves that the poor class was conquered. The introduction of slavery had already caused two revolutions. Omitting many incidents that occurred in the history of Rome, we come to the time of Julius Cæsar. Democracy had disappeared. Aristocracy could only be prevented by a monarchy. Cæsar well perceived that the condition of the Romans demanded a monarchy.

When he arrived at power, he issued a decree that at least one third of the labor in Italy should be performed by free hands. But his assassination took place about this time. The death of Cæsar was the greatest misfortune that could have happened to Rome. Instead of restoring peace, it only brought new calamities upon Rome, and soon that once great Republic ceased to exist. After the death of Cæsar, Rome was in a most deplorable condition. In a few years she was involved in no less than four civil wars.

Finally, Octavius was made emperor, but not on account of his merits; his elevation was owing chiefly to the peculiar state of affairs in Rome. His reign was a time of universal peace.

The time had come for our Saviour to take up His abode in this world. The world that had been involved in wars for centuries was now enjoying the sweet blessings of peace; the arts and sciences flourished under the mild reign of Au-

gustus. Now hopes may be entertained that the Roman Empire should stand for many years. She certainly would have existed for a long time, had all her emperors been like Augustus. But after his death she was year after year slowly approaching her downfall.

In the third century, it is thought that no less than fifty emperors reigned. The inhabitants of a country many hundred miles away were destined to crush the Roman power. Theodosius the Great divided the empire between his two sons. This act only hastened her downfall. Instead of uniting in one common cause to check the advancement of the barbarians, one party invited them into the land, that it might overcome the other. Now the barbarians had a firm hold on Rome and Italy; the fields were devastated, cities and villages plundered, many buildings that had stood for centuries became the prey of flames.

Thus fell that proud and powerful nation. And where she has stood, flourished, and fallen, Christ has planted His standard, which will not fall like that of the Romans after seven centuries, but will defy all storms till the end of time.

Review in Studies.

The usual division of a session or term, in an American college, is into two unequal parts, the first and larger part being used for studies in advance; the other part for studies in review. There are certainly very grave objections to this plan of study. A mode of study which the student will discard as soon as he leaves college. A student goes over a subject or book in lessons of a certain length, and then turns back and goes over the same subject or book again in lessons of about three times the length first given. Does a professional man study in this way? He masters his subject as he goes along, by repeating the leading idea, by turning back and comparing, by having recourse to all the means he finds necessary for a complete mastery of the subject, and then he regards his work as done, needing for all time to come nothing more than a glance at a table of contents, or what is still better, at his own notes.

The plan of college study ought to be similar to that of the professional man. The student's advance in a subject should be attended with so much repetition as he goes on, that no further review should take place in the recitation room. This is precisely the point to be aimed at, to supersede the necessity of the review period of study, as now carried on. On the present system, two classes of students are injured. Those who have fully mastered the subjects of study in advance, do not need the long period of review. In a very short time, a day or two, such students can re-read and revise all they have gone over, and be ready for the final recitation, or examination. Another class of students, the indolent and the irregular, could not cherish the hope of being able, by extra study, to bring up their neglected studies, and thus tide over into the next session, only to repeat the same process of indolence in the first weeks, and of hard work in the last weeks, of the term.

The student should know that he will have no opportunity afforded by the system of study adopted, of reviewing any part of a neglected subject; that every portion of his work in advance is a finality, and that his advance work will go on to the time when the test will be applied to ascertain his proficiency during the session.

It is an insult to the intellect of a student to say that a subject well studied and thoroughly mastered at the beginning of three months' session, is not fully and completely at the command of that intellect at the close of that period.—*Col-lege Courant*.

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Maximilian E. Girac, LL. D., Mus. Doc.

A sense of gratitude calls us to speak once more of Professor Girac, who departed from us on Christmas eve, December 24th, 1869. Nothing now remains which we can do but pay our tribute to his memory, which will for many, many long years be dearly cherished by all who had the good fortune to know him. All at Notre Dame did know him. Very many received instruction at his hands; every one saw him in the prominent position which he occupied, and not a few experienced the amiability of his character. In his last illness he struggled against growing weakness, but his frame, worn out by old age and a life of active employment, was compelled to succumb.

He went to his new home only after he had made his life a success. He developed his own mind with all that was useful and beautiful; he greatly enriched, by his numerous contributions, the music of the Catholic service, and withal did not neglect his own heart, which he nourished with a steadfast faith and a practical Christian life. Though dead, he still lives in his works. The attentive listener to his compositions sees the inmost recesses of his heart—his feelings, sentiments, thoughts. He sees his accuracy, his affectiveness, his fire; in truth, the works are but a tone-picture of the man. May we hope that now he enjoys the heavenly harmony of that Divine love which, by his earthly harmony, it was his highest aim to increase. May he be remembered long and with much pleasure by those who had the opportunity to profit by his example, and may his memory stimulate many of those whom he instructed to emulate the exemplar in the same grateful field of action. Those who are ambitious to live after death in the hearts of their friends, must spend a long life of toil and activity to equal the memory of Dr. Girac.

Dr. Girac was born in the south of France, was somewhat below the medium height, and possessed a robust constitution which, by care he preserved to his advanced age. His attainments were worthy of his active mind. He was well acquainted with French, English, German, Italian, Latin and Greek; French, Latin and Greek he was for many years engaged in teaching. English he did not speak very plainly, owing to the usual difficulty foreigners experience with some of our consonants, accents and ever varying vowel sounds. He was, however, not only accurate in the employment of words of the proper signification, but even very choice. He wrote the English elegantly, as may be seen in his works.

Dr. Girac performed on many musical instruments: piano, violin, clarinet, and 'cello. He was much more expert on the 'cello than on any other instrument, and devoted the most of his leisure time to practicing on it. He gave lessons on the other instruments until within a few days of his death. As a performer on the 'cello, as a choir leader and a harmonist, he was well known to the musical public of most of our large cities. In musical literature Dr. Girac was well read, be-

ing well acquainted with the biographies of all the eminent musicians and the histories of their works. He also spoke familiarly of the lives of the eminent artists of the past and present centuries, both vocal and instrumental.

It is somewhat remarkable that Dr. Girac did not devote his whole and undivided attention to music until within the last twenty years of his life, although he graduated from the Paris Conservatory of Music, under Auber, shortly after the death of Cherubini, under whom the most of his studies were prosecuted. For the memory of Cherubini, whom he calls "the greatest theorist, perhaps, that ever existed," he always cherished the deepest feelings of respect and attachment.

In 1852, 1853 and 1854 Dr. Girac was connected with the *New York Musical World*, and it was at that time that he was commissioned by the editors to write an Appendix to "Dr. Marx's Musical Composition," which has lately been translated into English, and was considered wanting in practical exercises and general development. He succeeded so well in his work that since then the treatise never appears without the Appendix, and the Appendix has passed into an independent edition.

In character Dr. Girac differed from the ordinary, not in the sense of the usual difference which we expect to find in all characters, but he so far surpassed it as to make himself remarkable. The prominent feature in his character was positiveness. If you spoke of a single note in his composition he would maintain that it should be so, it must be so. If you consulted him on a composition of any of the masters in music, he would give his opinion, as formed, in such a manner and supported by such and such arguments, and it was useless to gainsay it; if he had formed no opinion he would not venture one on the spur of the moment. With regard to Mozart, Haydn, Mendelssohn, Meyerbeer, Wagner, etc., his ideas were irrevocably fixed—fixed from judgments, the result of a very reasonable and highly educated mind and a life devoted solely to art from the pure love of art itself. When he took up a position, he held and stoutly contested it; when he did not, he remained passive. When he engaged in anything, he put into it his whole soul, for he was gifted with the ability to concentrate his mind upon any subject, without which it would have been impossible for him to be a successful performer in his art—and with it in his works of art he was capable of eliciting the admiration of all.

Of his means he was very saving, but when an object of charity presented itself which was worthy of his attention, he was always found to be most liberal.

In Dr. Girac's intercourse with society he was always found truly polite, and never in any instance did he depart from the dignity which always characterized his deportment. His politeness no one could say was superficial or the result of a designing mind. It came from a heart that was kind. His disposition was amiable, not only on account of his religious feeling, which was true, sincere, and well grounded, but from the continued contemplation of the beauties of his art. His gentle disposition shone out through every feature in his countenance, and it was that which so mysteriously attached his younger pupils to him. Yet there was that in his countenance which showed the man of mind—the solid, thoughtful forehead, the bright penetrating eye, the firm and decisive lips—all that could show externally a fixed and straightforward honest character.

In the labor of his profession he was ever indefatigable, taking but little exercise, and recre-

ating his mind only by impromptu performance on the 'cello. He was gifted with a refined taste for the æsthetic. In his compositions, especially in his Masses, the sense conveyed by the words is expressed by the music, as only a refined mind and a thorough master of his art could express them. A "Crucifixus" is never a "Gloria," a "Miserere" a "Laudamus Te," or an "Agnus Dei" a "Hosanna." The greater portion of his compositions, especially his solos, duets, etc., are in the pure Italian style, to which he was much attached. Some of his compositions for full orchestra are very elaborate, artistically and effectively wrought up. To produce sudden and strange effects seemed to be a characteristic of his heavier compositions. Almost the last labor of his life Dr. Girac expended, on the completion of his new work on Harmony, which is still in manuscript. It has been examined by the best critics in this country, and very highly praised. The following is what one of them remarks upon Dr. Girac and his work:

"We are also mindful of Dr. Girac's thorough practical training under the great Cherubini, the clearest and most comprehensive of modern theorists, and that his style of English although at times a little unidiomatic, possesses a marked resemblance to the clear and straightforward periods of Cherubini. These two qualities are—thorough practical knowledge of harmony and counterpoint, and of the works of the principal elder theorists, and the ability to go in writing straight toward a given mark, unincumbered with useless digression, and unentangled by imperfect analysis,—these two qualities, we say, are combined in Dr. Girac, in a degree possessed by few other writers, either here or in Europe.

"It was with great interest, therefore, that we turned over the manuscript pages of his new work on Harmony. We regard the plan as admirable, and have great hope that this is the 'coming book' in this department."

Of the musical compositions of Dr. Girac these following are the principal ones: Cantata, "The Happy Days of Old;" Cantata, "The Silver Jubilee," commemorative of the twenty-fifth anniversary of the establishment of Notre Dame University, and performed on that occasion. Solemn Mass in B flat, four voices, by far the most artistic and elaborate of his Masses; Masses in C, four voices—the most popular Mass he composed. Mass in G, two voices; Mass in G, for three Sopranos; Requiem Mass, four voices; Grand Litany of the Blessed Virgin Mary, four voices; a series for the Catholic service called the "Gloria;" another series for the same purpose, entitled "Choice Selections," from the masters, Handel, Haydn, Mozart, etc., with Latin words adapted; also a series which appeared in the AVE MARIA; "Variations on Popular Airs, for violoncello," many arrangements for a full orchestra (some of them very elaborate) and a very large number of solos for soprano, alto, baritone, tenor, and bass, nearly all of the latter designed for the Catholic Church service. Of his compositions, by far the greater number remain unpublished, which, together with his property, falls by his will to his daughter, Mrs. Reynaud, now residing in Paris.

M. T. C.

OBITUARY.—Died at Notre Dame, Ind., on Saturday Jan. 29th, at the early age of 18, after a brief but severe illness, and fortified by the last Sacraments of our Holy Mother the Church, Master MICHAEL DAILY, of Dayton, Ohio, who had been some years a pupil of the Manual Labor School, and who in various ways had endeared himself to his fellow-apprentices, all of whom received and offered up Holy Communion on Sunday morning by way of suffrage for their departed companion and friend, and afterwards sorrowfully accompanied his remains to their last resting-place. For the last year this young man has earnestly striven to become a good practical Christian, and by the frequent reception of the Sacraments given an excellent example to his young companions, who will not easily forget the lesson taught by his early death. May he rest in peace.

Arrival of Students.

Richard Fahey,	Marion, Ohio.
George W. Reilly,	Galena, Illinois.
Henry P. Kinkead,	Lexington, Ky.
E. Hamilton,	Flint, Michigan.
J. M. McCarthy,	Huntington, Ind.
Arthur N. Linscott,	Chicago, Illinois.
Peter H. Finnegan,	Prairie Creek, Iowa.
Firman Rozier,	St. Genevieve, Mo.
C. McCallister,	Michigan City, Ind.
P. Moran,	St. Louis, Mo.
J. O'Sullivan,	Peru, Illinois.
A. Randall,	Joliet, Illinois.
Frank C. Randall,	Joliet, Illinois.
W. C. Layfield,	Joliet, Illinois.
Edward Roach,	Chicago, Illinois.
Eugene Marshall,	Louisville, Ky.
Charles DeGraff,	Winona, Minn.
George O. Rennie,	Nashville, Tenn.
Edwin D. Fisher,	" "
Casper B. Kuhn,	" "
L. Hoover,	Lafayette, Indiana.
Samuel Hoover	" "
William Conaty,	McConnells Grove, Ill

Table of Honor.**SENIOR DEPARTMENT.—Dec. 10.**

G. M. Webb, T. Meehan, J. Finley, J. E. Garrity, J. M. Gearin, E. B. Gambee, N. Mitchell, J. Morrison, G. Holeman, W. Rooney.

Dec. 17.

L. B. Logan, H. Barlow, P. Ryan, J. Zahm, T. H. Grier, A. Riopelle, A. Fox, C. Clarke, W. K. Roy, P. Federspiel.

Jan. 14.

R. McCarty, M. Welsh, S. Rowland, P. H. Rhodes, B. Mathers, L. Wilson, T. Murphy, A. W. Arrington, J. M. Gearin, J. K. Finley.

Jan. 21.

W. Roberts, T. Stratton, R. Finley, F. B. Shephard, T. Dillon, C. Clarke, O. H. Bell, T. H. Grier, P. Federspiel, J. M. Duffy.

JUNIOR DEPARTMENT.—Dec. 10.

J. Kenrick, D. Nelson, J. McGuire, H. Hug, W. Ryan, L. McOsler, F. Karst, W. White, C. Hutchings, F. P. Dwyer, C. Vinson.

Dec. 17.

H. O'Neil, H. Ackhoff, J. Nash, F. Witte, M. Malancon, J. Rumely, C. Morgan, J. Glynn, K. I. Espy, J. Cassella, J. Harris.

Jan. 21.

W. Fletcher, W. Wiltach, D. Egan, W. White, C. Vinson, C. Morgan, J. McGuire, W. Odendahl.

MINIM DEPARTMENT.—Jan. 29.

C. Clark, C. Campeau, J. McDermott, L. McKernan, P. Dolamore and J. McCormack.

The Examination.

The Exercises of the Examination have been carried on very satisfactorily, and have given full evidence of the real learning and proficiency of the students. Tuesday, 25th, and Thursday, 27th, were allotted for the written examination in all the branches taught at the University. The peculiarity of the written examination is mainly in the interchanging of classes by the professors, no one being allowed to examine his own classes. As for the *modus operandi*, ten questions are given by the presiding professor: and answered by the students to the best of their abilities. The percentage system of noting is used for the written as well as for the oral examination, 100 being the highest note.

This year, in order to lessen the labors of the students and Faculty, it was thought proper to dispense with the oral examination of the English

branches, as its object was sufficiently satisfied by the written examination. Therefore the Languages and Scientific branches were alone made, with Book-keeping, special matters of the oral examination, which lasted during the 28th, 29th, and 31st ult.

The result of the Examination has been made known to the parents in the Bulletins sent to them at the close of the session. To the Faculty and the students they prove that close application never fails to reach its end, and that the best reward of the student lies in the contentment which the consciousness of having done his best gives him. A good student dreads not the trial of the examination; he shirks it not, he would be loth to seek excuses whereby he might rid himself of it. During the session the good student feeds his mind with wholesome lore and at the same time nourishes his soul and fortifies it against incoming trials. He is ever ready to be called upon and answer for his acts. Manliness girds him; he will be the man of the future; his course is begun rightly; no obstacle, no reverse will impede it. The light burden of college duties, the tedious routine of student life are judged by him as salutary restraints, as well as incentives, gradually forming or developing in his soul the germs of those noble qualities upon which he will afterwards draw generously in life. That we have many such students at Notre Dame, the examination or rather the whole session just elapsed proves clearly to our minds, and we are glad to pass here a public eulogium on those who have appeared conspicuous in the classes of the University during the past five months. As for those who have failed, through their own want of exertion—or have not been present for some cause or other—we will pass over their names in silence, hoping, however, that it will soon be our duty to speak of them in flattering terms.

REVIEW OF THE SESSION.—REPORTS AND MENTIONS.

Dogmatic Theology.—This class studied the treatises of *De Ecclesia* and *de Trinitate*. Rev. M. M. Hallinan, D. D., Professor.

Moral Philosophy.—All Dialectics, and Certitude as far as *de Certitudine Inductionis*. This class is one of the best at Notre Dame, and numbers very solid logicians in its ranks. We mention with pleasure the names of Messrs. A. Arrington, W. Waldo, R. McCarty.

First Latin.—J. A. Lyons Professor. Read Juvenal's Xth Ode and Quintilian. Among others, Messrs. A. Arrington, Wm. Waldo, J. Garrity, R. McCarthy and D. Tighe deserve special mention for remarkable proficiency. The class will discontinue.

Second Latin.—J. A. Lyons. Professor. Finished Bullion's Grammar; read "Ars Poetica," 1st book of Livy, and Prosody; 250 pages of Arnold's Prose Composition. Among its best students we note Messrs. J. Zahm and T. Johnson.

Third Latin.—Will continue, under Mr. Jacob Lauth, S. S. C. Mr. J. Dickinson is promoted to 2d Class. The best examinations were those of Messrs. J. Dickinson, J. E. Shannahan and H. P. Morancy.

Fourth Latin.—A large class of promising students, under Mr. Jacob Lauth. Mr. D. Egan proved best at the examination.

Fifth Latin.—Professor W. T. Johnson. It was reported the most proficient at the examination. Among its members we note Messrs. J. Eisenman, F. Kaiser, J. Walsh and C. Hutchings.

Sixth Latin.—Professor F. X. Derrick, S. S. C. It numbers many good students, among whom we find worthy of special mention Messrs. J. Gearin, M. Nolan, J. Walsh, F. Bodeman, E. B. Walker, L. B. Logan, C. Walter. Mr. J. Gearin is promoted to Fifth Latin.

Seventh Latin.—This class is taught by Prof. W. Ivers. The best notes at the examination of this class were awarded to Messrs. C. Goddard, C. Dodge, N. Mitchel, W. McFarland. This class has made good progress during the session.

A new class of Latin, under Mr. John Lauth, has just begun, and is well attended.

First Greek.—Will discontinue for one term. Mr. M. Mahony deserves special mention in this class.

Second Greek.—Taught by Mr. John A. O'Connell. It numbers many solid students. Those whose examination notes were highest are Messrs. W. Waldo, R. McCarthy and J. Garrity.

Third Greek.—Taught by Prof. A. J. Stace. Messrs. J. Zahm, D. Tighe and E. Gambee are worthy of special mention for good application and progress.

Fourth Greek.—This class will discontinue for one term. Mr. J. Dickinson is promoted to Third Greek.

Fifth Greek.—Taught by Prof. M. Baasen. A large class of talented students, among whom we will specially notice those whose notes were best at the examination: Messrs. A. W. Arrington, D. Egan, F. Dwyer, J. Nash, R. Staley and J. Shannahan.

A new class has begun with Prof. W. T. Johnson.

ENGLISH LITERATURE.

Prominent among the Classes taught at Notre Dame is that of English Literature, composed of students who have previously gone through one year's course of Rhetoric. Rev. Father Hallinan, Professor. Among the best students of the class we note—J. E. Shannahan, John Zahm, Jacob Eisenman, J. E. Garrity, M. Mahony, J. R. Boyd, L. B. Logan, T. Johnson, H. P. Morancy and D. Tighe.

First Rhetoric.—Taught by Prof. Howard. A large class of intelligent young men. The best notes were deserved by Messrs. E. B. Gambee, F. Kaiser, D. Egan, E. B. Walker, E. Fitzharris, E. McFarland and J. Looby.

First Grammar.—Taught by Prof. J. Lyons. The following students were promoted to Rhetoric: Messrs. W. K. Roy, H. Goddard, J. A. Fox, P. Rhodes, L. Wilson, T. Lappin, D. Brown, J. Walsh, T. Dillon, J. Kane, F. P. Dwyer, J. Nash.

Second Grammar.—Taught by Mr. F. X. Derrick. Promoted to First Grammar, Messrs. N. Mitchell, S. Rowland, J. Leunig, C. Hutchings, C. Clarke, B. Mathers, R. Robinson and F. W. Shephard.

Third Grammar.—Taught by Prof. C. J. Lundy. Are promoted to the First Class, Messrs. P. Hohle, and O. Ball; to the Second Class, Messrs. S. Morrison, T. Murphy and L. Trudell.

Fourth Grammar.—Taught during last session by Bro. Camillus. The members of this Class are promoted as follows: Mr. W. Reily to First Class; Messrs. A. Mooney, E. Mullen, F. Brown, W. Roney, P. Hall and E. Woolman to Third Class.

Fifth Grammar.—Taught part of the Session by Bro. Albert, becomes now the Fourth Class, with Bro. Alban as teacher. Messrs. L. Batson, P. Davis and R. Finley are promoted to Third Class.

[Continuation in our next number.]

THE Chair of Irish Language established here has been largely advertised by the press of the whole country. The examination of the Irish Class shows that not the love alone of the "Old Country," but the beauty of the tongue and the richness of its literature, are the incentives to the study of the Irish language.

For the "Notre Dame Scholastic."

Last Tuesday's Entertainment.

On Tuesday evening, the 1st inst., we had the pleasure of assisting at a very interesting exhibition of college talent, in Washington Hall. The members of the Thespian Society, under the able direction of Prof. Derrick, S. S. C., had prepared themselves, amid the busy scenes of the Examination, to usher in the new session by a little innocent amusement; and, to add utility to pleasure, several of the young gentlemen of the Society not actively engaged in the play contributed much to the evening's enjoyment in the way of speeches, orations, declamations, etc., under the auspices of the same energetic director, while the Band and Orchestra, respectively presided over by Prof. Boyne and Prof. Von Weller, favored us with some choice music, which kept us "in harmony's sweet fetters bound" during the intervals of interruption in the other part of the entertainment. A brief glance at the programme and a few of the thoughts suggested by each successive step in the performance, will give a fair idea as well of the entertainment itself as of the manner in which it was appreciated.

On entering the Hall we were welcomed by the lively strains of the Band. Our thoughts, while listening to the music of the Band, were those of surprise that young men and boys who never "took a horn"—into their hands—till last September, could be so trained in the short space of four or five months, as to play with such accuracy and taste. But our knowledge of Prof. Boyne's ability not only as a musician but particularly as a teacher of music, explained the phenomenon to a great extent; still the correctness and taste displayed by the young members of the Band after so short a training, remains a little surprising.

This opening piece by the Band was followed by the milder strains of the Orchestra. Now our sense of pleasure is not interrupted by any thoughts of surprise; for we recognize in the majority of the performers old friends of other days—the same who did such credit to themselves and gave such pleasure to their hearers at the grand Silver Jubilee celebration last June. We expected something finished from the Orchestra, and we were not disappointed.

When the music had died away, leaving a void similar to that which we experience after reading the last page of an interesting story, Mr. A. W. Arrington came to the rescue and favored us with an oration on the "Pleasures of an Examination." The oration was well written, both in regard to style of composition and force of reasoning; the delivery was pleasing and dignified, though a little more self confidence on the part of the speaker would have been no disadvantage.

This oration was followed by a declamation (Old Rudiger) by L. Wilson. Mr. Wilson did well; his voice was clear and well managed; his gestures were generally graceful, though occasionally a little too sweeping.

Mr. W. H. Murphy followed with a "comic speech" and kept the audience in a "titter" throughout.

Mr. H. P. Morancy then rendered a portion of one of William Pitt's speeches in a very pleasing style.

The "Fate of Virginia" was well rendered by Mr. John Mulhall. With practice, Mr. Mulhall will become a very effective speaker.

Mr. J. A. Fox next entertained us with a comico-scientific address on the "Elbow." The address was well got up, and contained some very laughable as well as instructive hints.

Mr. R. Boyd rendered "Horatius at the Bridge" in very good style. Mr. Boyd possesses an excellent voice, and by careful training and some attention to the graces of attitude and gesture, will make a fine speaker.

Mr. J. C. Eisenman gave the speech of "Leonidas to the Spartans" in his peculiarly pleasing style. A little more variety of voice would have been desirable.

Mr. S. Rowland next appeared, in the character of a "Gentleman of color" and kept us in roars of laughter by a very witty and characteristic speech. Mr. Rowland was loudly encored.

"Catiline to his troops" was rendered with much spirit by Mr. E. B. Gambee.

Mr. Fox now re-appeared with a "Parody on Excelsior," and produced a similar effect to that of his speech on "The Elbow."

Mr. R. M. Robinson next rendered the speech of Patrick Henry in very good style; and, though his voice was clear and flexible, it was evident he felt some embarrassment. This he will overcome by practice.

Mr. R. McCarthy now followed with an oration on the subject: "Where there is a will there is a way." This oration contained some fine ideas, well arranged, and was delivered with considerable ability; yet its great length, for an occasion like the one of which we write, was a serious objection. Indeed, in our humble opinion, not only were several of the speeches and recitations too long, but there were too many of them for one night. It would be more agreeable, and more profitable, to have fewer speeches and have them more frequently, than to crowd too much into one thing.

Mr. Seth Rowland again appeared, and closed the speeches with a very humorous stump-speech, which kept his audience in a continual roar of laughter. We need scarcely say that he was again loudly encored.

After the speeches, and the usual compliment of music, came the laughable comedy "Tim Finigan." The following young gentlemen sustained the various parts: "Tim Finigan," T. Dillon; "Capt. Dance," J. A. Fox; "Corporal Nimms," E. B. Gambee; "Skinner," S. Rowland; "Old Finigan," W. H. Murphy; "Ned Finigan," L. Wilson; "Phelim," H. P. Morancy; "Driscoll," John Mulhall; "Paddy Anderson," Rufus McCarthy; "Thomas," J. R. Boyd. All entered heartily into the spirit of their respective parts, and gave evidence of careful drill, which is especially remarkable, considering that the play was got up during the Examination, a time at which students are both busy and anxious. I would be glad to notice each of the parts separately, and offer my criticism of the manner in which it was presented, but I fear my notice is already quite too long, and I can only say that, with a few of the imperfections which all expect to find in the performances of beginners, the young gentlemen who entertained us so pleasantly on Tuesday evening acquitted themselves very creditably, while some gave evidence of ability in personation which we scarcely expected.

The audience was large and select, being composed of the Fathers, Brothers, Professors and Students of the College, and a large attendance of friends from the neighborhood in all directions. Among the latter we were especially pleased to see our much esteemed friends, Mr. P. O'Brien and lady, and Miss Keating, of South Bend.

At the close of the entertainment, Rev. Father Superior made some appropriate remarks, thanking our youthful entertainers, in the name of all,

for the pleasures of the evening. We then retired to the cheering strains of "Home, Sweet Home," by the Band, pleased, grateful and, I trust, improved.
M. B. B.

WE are happy to assure our charitable friend of the *Registrings* column that our health continues good, the generous blood still flowing through our young hearts with its accustomed regularity and decorum. Yet, lest peradventure his gloomy prophecy should be fulfilled, we think it well to conclude by exclaiming with the chief man of all the Americas: "Let us have amicability!"

"A student at Cornell College carefully copied an article from a paper, with the laudable design of reading it as an essay in class, but was somewhat surprised when one of his brethren, immediately preceding him on the floor, delivered the same as an oration."—*Irving Union*.

We know a youth who has done better than that. He actually copied, from a last year's SCHOLASTIC, part of an article written by one of his Professors, and innocently read the same as an essay before the same Professor. The latter being of a merciful disposition, the "daring deed" would have slept in oblivion had not our reporter been indignant at the young gentleman's failure to give due credit to the SCHOLASTIC.

In our next number we will give a full account of the exercises of the St. Cecilia Philomathean Association.

ELOCUTION.—Special encouragements will be given to the Elocution Class, whose exercises will be held in Washington Hall, as soon as circumstances will permit.

On the 26th inst. the St. Aloysius' Philodemic and St. Edward's Literary Societies held a joint meeting for the purpose of arranging the programme of the next public debate and literary entertainment, which they have resolved to give on the evening of Tuesday, March 1st. The question selected for the debate read, as follows: *Resolved*—"That spoken language was complete in all its bearings from its beginning." This debate will be held in Washington Hall. None of the members who took part in the last debate will take part in the above.

THE word Infirmary, at least at Notre Dame, seems to be losing its meaning. In the common acceptance of the term, it means a hospital, a place for the sick; here, to a great extent, it means a place for the relaxation of the mind during class days, and lone desertion during recreation days. Let the roll be called at breakfast, dinner, and supper, and see how many will fail to answer "*Present*," although sick, very sick indeed, from all sorts of fevers and aches, "Examination" included. O Infirmary, how many things are done under thy shade!

NOTRE DAME, Feb. 3, 1870.

MESSRS. EDITORS: Please insert the following: The result of a regular meeting of the Notre Dame Cornet Band, held on Friday, the 2d inst., for the purpose of electing officers for the coming session, was as follows:

President, M. Boyne.
Vice-President and Ass't Leader, C. Clarke.
Secretary, R. H. McCarty.
Treasurer, L. M. Gibson.
Librarian, J. McMurphy.
Drum Major, E. Fitzharris.

R. H. McCARTY, Sec'y.

Law Department of the University of Notre Dame, Indiana.

The second term of this department opens on the first Monday in February, A. D. 1870. That the student may have the full benefit of the course, it is desirable that all those intending to enter upon the study of Law should make application at as early a date as possible. It is important that this fact should be attended to, inasmuch as we cannot depart from the adopted course of legal studies, and through which the student shall in all cases be required to pass before being entitled to a Diploma from this University.

The course of studies embraces, chiefly—Ethics; Constitutional and International Law; Common Law, in all its divisions; the Law of Contracts; Equity; Criminal Law; Commercial Law; the Law of Evidence, Pleading and Practice.

The usual, and it may be added the unprofitable, system of *lecturing* is discarded, and in its stead is adopted the use of such text-books as are universally admitted to be standard authorities on the principles of Law. In addition to this, and for the purpose of imparting a practical as well as a theoretical knowledge of his profession to the student, the members of the Class shall be required from time to time to argue cases, draw up pleadings, and conduct law-suits according to the rules and formalities of regular courts of justice. The entire course for those just commencing is intended to be completed in two years, or in four terms; which last correspond with the terms of the other departments of the University.

It is hardly necessary to say that in many substantial features the advantages to the law-student are of a superior class. In the first place, the prescribed course is not only much longer, and more fundamental, than that pursued in the majority of law schools, but also in the matter of education, and in general qualifications, a higher standard of perfection is required in candidates for graduation. Again, being entirely separated from the distractions incident to cities and to large communities, the student is free to devote his time and energies to the solid attainment of the knowledge of a profession which while it is the most honorable is also, in point of study the most exacting into which a young man can enter.

For particulars, address Rev. W. Corby, S. S. C.

St. Edward's Literary Association.

MESSRS. EDITORS: At a meeting of the St. Edward's Society, held on the 2d inst., for the purpose of electing officers for the ensuing session, the election resulted in the choice of the following:

President, Rev. A. Lemonnier, S. S. C.
Vice-President, J. E. Shannahan.
Secretary, J. M. Duffy.
Treasurer, A. W. Arrington.
Librarian, L. B. Logan.
Ass't Librarian, D. Tighe.
1st Censor, E. W. Walker.
2d Censor, H. A. Barlow.

We learn from the Librarian's report that the Library has been increased by the addition of several valuable works. Among the donors to the Library last session we notice the names of Rev. Father Lemonnier and Brother Camillus. The Treasurer reported a handsome balance on hand. From the able report of the late Secretary, Mr. D. A. Clarke, we learn that there were twenty-two original essays read before the Society, and six questions discussed. These do not include the declamations and *extempore* addresses that are frequently delivered. The number of members admitted this session is eight.

It is evident, Mr. Editor, that the members have not neglected to avail themselves of the benefits a well-regulated Society can confer. Although we are small in number, it is doubtful whether the members were ever more united in their determination to carry out the true object of the Society. We commence the present session wishing all the sister Societies the same success that we hope will crown our own efforts.

JOHN M. DUFFY, Sec'y.

St. Cecilia Philomathean Association.

OFFICERS—1869-70:

Rev. A. Lemonnier, S. S. C., Director.
Prof. J. A. Lyons, A. M., President.
Prof. C. A. B. Von Weller, F. R. A., Pres't Dramatic Branch.
M. Mahoney, Vice-President.
F. Dwyer, Vice-President Dramatic Branch.
D. J. Wile, Vice-President Historic Branch.
V. Hackmann, Vice-Pres't Orpheonic Branch.
W. B. Clarke, Secretary.
D. Egan, Corresponding Secretary.
C. Hutchings, Treasurer.
J. Nash, Monitor.
R. Staley, Librarian.
J. Maguire, Ass't Librarian.
J. Kilcoin, Ass't Monitor.
P. Cochrane, 1st Conductor of Public Entertainments.
C. Berdel, 2d Conductor of Public Entertainments.
S. Ashton, Sergeant-at-arms.

Thespians.

At a meeting of the Association, held on the 23d ult., for various reasons it was decided that the semi annual election of officers take place two weeks in advance of the regular time, the emergency justifying such departure from the Constitution. The result of the election was as follows:

The Director and President of the past session were unanimously re-elected, the Vice-President also being unanimously elected. The officers of the present session are:

Director, Mr. F. X. Derrick, S. S. C.
President, A. W. Arrington.

Vice-President, J. A. Fox.
Secretary, L. B. Logan.
Treasurer, T. Dillon.
First Stage Manager, H. P. Morancy.
Second Stage Manager, J. Boyd.
First Censor, L. Wilson.
Second Censor, R. McCarthy.

The Thespians were never so prosperous as at present. The majority of the members have fine talents for the stage, to which the neighbors and visitors who have attended their performances will certify; and when we consider that they are but amateurs, how much more does it not redound to their credit. The zeal displayed by the members of this Society is indeed remarkable. No dead-heads are in it, and none allowed to enter it. A student to be admitted must not only be talented but must be high in the estimation of his fellow-students and the officers of the Institution. The regular meetings of the Association are held from 8 to 9 o'clock, A. M., on Sundays, and the intervening time is spent in voice-culture and the attainment of graceful gestures and positions.

L. B. LOGAN, Sec'y.

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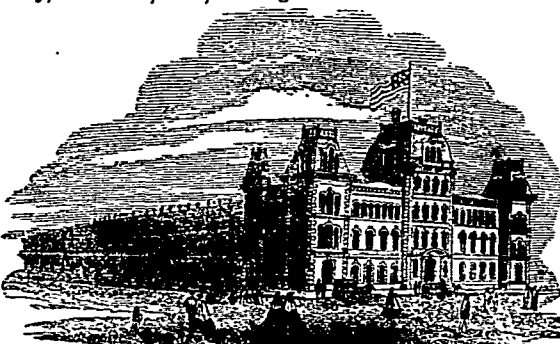
On and after Sunday, Nov. 14th, 1869, Passenger Trains will leave South Bend, as follows,

GOING EAST:

Leave South Bend, 9.58 a. m.
" " 11.22 a. m.
" " 8.45 p. m.
" " 12.30 a. m.
Way Freight, 4.57 p. m.
Arrive at Toledo, 4.40 p. m.
" " 4.50 p. m.
" " 2.30 a. m.

All four trains make close connection at Toledo with trains to the East.

For full details, see the Company's Posters and Time Tables at the Depot, and other Public Places.



GOING WEST:

Leave South Bend, 7.14 p. m.
" " 3.00 a. m.
" " 5.48 a. m.
" " 5.24 p. m.
Way Freight, 1.52 p. m.
Arrive at Chicago, 10.20 p. m.
" " 6.50 a. m.
" " 9.25 a. m.
" " 9.00 p. m.

Making connections with all trains West and North.

Trains run on Cleveland Time, about twenty minutes faster than Chicago Time.

E. PHILIPS, Pres't, Chicago. O. P. LELAND, Gen'l Pass. Ag't, Chicago. H. BROWN, Ag't, South Bend. O. F. HATCH, Gen'l Sup't, Cleveland.

LOUISVILLE, NEW ALBANY AND CHICAGO RAILROAD.

Crossing for Lafayette, Indianapolis, and Cincinnati.

GOING SOUTH.

10.46 a. m.
7.30 p. m.
Ac. Freight, 4.50 a. m.

GOING NORTH.

3.22 a. m.
7.19 p. m.
Ac. Freight, 4.45 p. m.

Trains are five minutes faster than Chicago time.

M. SLOAT, Manager and Gen'l Sup't, New Albany.

Between Laporte and Peru.—Leaves Laporte 8.30 a. m.—Passenger.

O. W. BRADLEY, Sup't, Laporte.